UNITY

The Unitarian

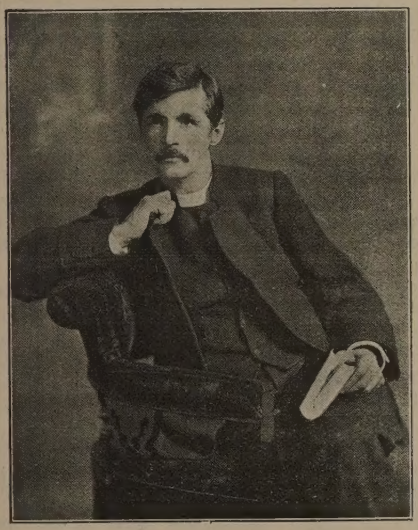
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

No. 81. [Vol. VII.—6.] June, 1910. ONE PENNY.



Rev. CHARLES PEACH,

Secretary, Northern Counties' Education League.

Born, London, February 14, 1862, of Somersetshire parents; traces descent from line of "West Countrie" yeoman ancestry, to which fact he attributes the splendid health he has always enjoyed. Up to early manhood was connected with the Church of England, became acquainted in London with the late Rev. J. E. Stead as a worker in the Temperance and other movements, and out of this close friendship long conversations led to his joining the Unitarians. In 1883 Mr. Peach entered the Unitarian Home Missionary Board for collegiate training for the ministry; was minister at Upperthorpe, Sheffield, 1886-92, and there effected great structural improvements in the church building, inaugurated a valuable Endowment Fund, took active part in public affairs, was elected to the School Board; when leaving Sheffield he was publicly presented with a case of cutlery for services in the cause of progress and social reform. He was appointed minister, Octagon Chapel, Norwich, 1892, and was abundantly successful, drawing crowded evening congregations of working men, and a large Institute was purchased for social activities. He established "Fellowship," a monthly journal which for two years did good service for the Eastern Union Churches; was elected here also to the School Board, took an absorbing interest in educational, political, and labour questions, prominently participated on behalf of the miners in the great coal dispute, and resigned his pastorate after a ministry of little more than two years, to establish a Labour newspaper—this with good feeling on both sides, Mr. Peach continuing occasionally to preach in his old pulpit. Like most Labour papers of that period the "Eastern Weekly Leader" and the "Eastern Daily Leader" had brief existences, ceasing after an exciting career of fifteen months. In April, 1896, Mr. Peach accepted appointment to the ministry of Upper Brook Street Free Church, Manchester; in that city threw himself heartily into denominational and public affairs, was President two years of the District Association of Unitarian Churches, a founder of the Great Hucklow Holiday Home and Barleycrofts Convalescent Home, was chief worker for the Unitarian Home Missionary College Jubilee Fund to acquire Summerville, and was the pioneer of the First Circuit Church. He now retires from the regular work of the ministry, having been appointed Secretary to the Northern Counties' Education League in succession to the late Rev. J. Hirst Hollowell. In his new sphere of work Mr. Peach is followed by the warm sympathy and good wishes of a large circle of friends and fellow-workers; he is an impressive personality; possesses exceptional gifts of utterance as preacher, lecturer, and platform advocate; is articulate, lucid, logical, persuasive, resourceful; has initiative and organising ability and other necessary qualities for leadership; and if health and strength permit is sure to render increasingly effective service to progress and true religion.

PLEASE NOTE: Editor's New Address—"Dovestone," Denton Road, GORTON, Manchester.

DEATH OF KING EDWARD.

Unitarians in common with the whole people deeply mourn the death of Edward VII. He was the great PEACEMAKER, the world's most prominent worker for Unity amongst the nations; and there is every reason to say too that he was greatly in sympathy with broad and reasonable views in religion. His reign was full, though comparatively brief; along with amiableness of disposition, an attractive personality, and conspicuous tact combined with great soundness of judgment he possessed considerable strength of character and many noble aims. He has left his mark strong and deep on the history of his time, and will be greatly missed. May the Queen-Mother and the Royal Family be sustained and comforted by Divine help, and by that deep sympathy of people everywhere which we Unitarians share; and may the new King and Queen feel this sympathy in their loss, and in the great task that lies before them!

[King Edward, born November 9th, 1841; died May 6th, 1910, aged 68. Accession: January 22nd, 1901, reigned 9¼ years.]

King Edward's Favourite Hymn.

(This article was in the hands of the printer before there was any announcement of King Edward's last illness. Since the sad event of his death several special references have been made to his "Favourite Hymn" by the daily press. The detailed account here given comes more opportune than was dreamed of, when compiled for these pages.)

The hymn, "Nearer, my God to Thee," known throughout Christendom, and sung by Christians of every denomination, was written by Sarah Flower Adams, in 1840, and it was first published, 1841, in a volume of "Hymns and Anthems," edited by the Rev. William Johnson Fox for use in the services at the South Place (Unitarian) Chapel, Finsbury. Mrs. Adams was the younger daughter of Unitarian parents, Benjamin and Eliza Flower; she was born in 1805; married in 1834 to Mr. William Brydges Adams, an inventor and engineer, of London. She wrote many songs, hymns, and poems. Another widely-known hymn she wrote is

"He sendeth sun, he sendeth shower,
Alike they're needful for the flower."

She died August 15th, 1848, at the early age of 43. It is said of her by one who knew her: "No one could be near her without being made holier and better—and nobly better. I do not think a base or unworthy thought or feeling would have lived in her presence."

In "Memorable Unitarians" we are told of "Nearer my God to Thee," that "King Edward has declared it to be his own favourite amongst hymns" (p. 354). Mr. W. T. Stead in "Hymns that have helped," published 1896, when the King was Prince of Wales, says of it:—

"This is the favourite hymn of the Prince of Wales. When I wrote round to many well-known people asking them which hymn helped them most I received the following reply from the Prince:—

Sandringham, Norfolk,
December 29th, 1895.

Dear Mr. Stead,—The Prince of Wales desires me to thank you for your letter, and to say that he fully appreciates the compliment you pay him when you ask him to assist you in the proposed work. His Royal Highness would have gladly lent his aid if it had been in his power, but he fears that an opportunity for doing so will hardly be given him. He directs me to mention that among serious hymns he thinks there is nothing more touching nor one that goes more truly to the heart than No. 7 on your list: "Nearer, my God to Thee."—Believe me, yours very truly, FRANCIS KNOLLYS.

"The selection is interesting on many grounds," continues Mr. Stead. "'Nearer, my God to Thee' was written by a woman, that woman a Unitarian, and that Unitarian the daughter of a couple who first met in Newgate Gaol, where her father had been sent to lie for six months as atonement for the heinous crime of defending the French Revolution and criticising the political conduct of a certain Bishop Watson, now fortunately forgotten. Perhaps the sole permanent result and chief end of Bishop Watson's life was to contribute remotely and unintentionally to the production of this hymn. He was a not unimportant link in the chain of circumstances of which this hymn, with its far-reaching influence, is but the latest outcome. For instance, if Mr. Flower had not been moved to indignation by the turpitude of Bishop Watson's political conduct, he would never even in 1789 have been fined £100 and sent to Newgate for six months. If he had never been sent to gaol Miss Eliza Gould would never have been prompted to visit him there, and so lay the foundation of an acquaintance which ripened into love and marriage. Of that marriage Mrs. Adams was the fruit. If her parents had never met, of course she would never have been born, and this hymn would never have been written. Therefore, may we not say that the *causa causans* of one of the most touching hymns in the Christian hymnal was some long-ago-forgotten political offence perpetrated by an Anglican Bishop? Here is the hymn as Mrs. Adams wrote it, untinkered by jealous Trinitarians who feel twinges of conscience at the thought of deriving spiritual benefit from a Unitarian hymn."

Then follows the original text of the hymn, which is just as it appears in Unitarian hymnals, excepting that the second verse reads—

"Though like the wanderer,
Daylight all gone,"

instead of—

"The sun gone down."

Mr. Stead proceeds: "The hymn is as dear to the peasant as it is to the prince. Bishop Marvin, wandering homeless in Arkansas during the war, and almost inclined to despair, found himself marvellously cheered and reproved when in the midst

of the wilderness he overheard a widowed old woman singing, 'Nearer, my God to Thee' in the midst of a dilapidated log cabin. Her wretched poverty was forgotten as she sang.

"Another story of the American Civil War tells how a little drummer boy, whose arm had been shot off at the battle of Fort Donelson, died on the battlefield singing with his last breath, 'Nearer, my God to Thee.'"

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER II. (Continued).

Pring was charged with the wilful murder of R.P. at Oxford. It became known that Joseph Simmons was the principal witness against him.

The following occurred in an interview between Joe and the prosecuting lawyer:

"You feel sure he was guilty?"

"Yes, I do, though I cannot prove it. And I also feel sure that he would not have done it except under some great provocation."

"Do you know of any provocation, Mr. Simmons? If you do, it would provide a motive for the crime."

"I do not think he was murderously inclined. Indeed, I do not think that any man in his senses would deliberately murder his fellow-man for the love of killing. Human nature is not so bad as that. In this case there was something, I believe, that goaded him to it."

"Can you tell me what you think that was?"

"Yes, I can," said Joe; "Pring had a sister who had just married a minister. R. P. ——, the murdered man, whom we usually called "Dickman," was a loose, sensual fellow, who had persecuted Pring's sister with unwelcome attentions. Now that she was married Pring naturally thought Dickman would trouble her no more. But unfortunately he did."

"You think Pring's resentment against this led him to the crime?"

"Yes, I do. And my reason for it I will give and then you can judge. I was, as you know, summoned to R. P.'s rooms. When I arrived there Pring let me in saying that 'Dickman' would be back shortly. We engaged in chat, and he spoke of his sister's happy marriage, and then read me a letter which his sister had received from Dickman only a few days before. In this letter Dickman said he would pursue her with his attentions so long as he had breath in his body. This threat inspired Pring's sister with the greatest fear, and seemed likely to become a blight upon her life. And Pring evidently felt the matter very keenly, for he said: 'For the sake of my sister's good name; for the sake of the good man who is her husband; for the sake of my father and mother, I must prevent this, and by Heaven, prevent it I will!'

"Can you swear to that?"

"Well, I can testify to it in Quaker fashion, for 'swear not at all!' is my principle."

"You are quite prepared to state this in court as you have related it to me?"

"Yes," said Joe, "I am. His love for his sister and his parents, his dread of their lives being dragged into the shadow of possible dishonour, were working powerfully upon him, and I believe that Pring's mind may have been unbalanced in consequence, and that in a fit of insane passion he may have done the deed."

"Was there anything else you noticed?"

"He was excited. 'How is it you are here?' said I, 'and how is it that you sent for me?' Oh, I had an appointment to meet Dickman, and when I reached here he had left a note saying he was out and would return by ——, that is in half an hour's time from now,' said Pring, 'and that while I was waiting I might find the table set, and the kettle on the stove if I cared to have a cup of tea. I sent for you really because I almost feared to meet him, with this letter on my mind, and wished to ask your advice before he came.' That is how he explained his presence there to me."

"Then what happened?"

"All I remember after that was that Pring pressed me to have some tea and I consented. The next thing I recollected was that I found myself lying dazed upon the floor in the dark. Only half conscious of what I was doing I found my way to what proved to be the outer door and stumbled into a passage and out into the street. There I soon revived, and then made my way home and went to bed."

"And your theory of what happened?"

"I am of opinion that all the time Dickman was there in another room, and that he was either then asleep in drink and was strangled afterwards, or that he was strangled already, before I was unconscious."

"You did not make these revelations at the previous trial. How was it?"

"You see I was charged with the crime. The lawyer defending me would not admit of anything which he considered irrelevant to his case. He said that all this was mere theory and conjecture, and that what he had to do was to establish that there was no proof against me, and in that he succeeded."

"Do you know anything of hypnotism, Mr. Simmons?"

"A little. But what of that?"

"Well, I'm told that Pring is a hypnotic subject. I had a man here this morning who had put him recently into a hypnotic state. I believe it possible to confirm your story by having him so hypnotised that he will himself describe what actually took place; and this I propose shall be done. But remember! not a word of this to anyone. If it turns out as I suspect it may, it will be your own completest vindication."

(To be continued).

Cling to the Truth.

Cling to the Truth, wheresoe'er you may find it;
Cling to it gladly and be not afraid.
Cling to the Truth! on your heart firmly bind it;
Though all may frown on you, be not dismayed.

Cling to the Truth God is ever revealing;
Think not He speaks but by prophets of old!
Still through the world His commandments are pealing;
Still saintly hearts fuller truth shall unfold!

Cling to the Truth! men may hate and defame you,
E'en as your Master was hated of yore.
"Blessed are ye," for though bigots disclaim you,
Truth is a crown that endures evermore.

Cling to the Truth! blessed freedom it bringeth;
Freedom from sin, superstition and fear;
Cling to the Truth! angel anthems it singeth,
Gladdening our hearts till the kingdom is near.

—H. W. Hawkes.

Holiday and Convalescent Homes

(Communicated).

"BARLEYCROFTS."

Great Hucklow, Buxton.
Convalescent Home for Teachers and Elder Girls.
Matron, Miss JACKSON.

"RED CROSS."

Harrowside, Blackpool.
Convalescent Home for Children.
Matron, Mrs. ATKINSON.

"HOLIDAY HOME."

Great Hucklow, Buxton.
For School Parties up to 100 each week.
Matron, Miss JACKSON.

It is an axiom in political affairs that armaments depend on diplomacy. So in Sunday School methods Faith and Practice go together. The old days and the former faith insisted on the antithesis of the body and the soul: the world and the heavenly country. Neither body nor the world, but only the soul and the heavenly city must concern the Church. The new Faith claims all for God. Body and soul: this and all worlds: all is His and all things work together for good. The new Faith therefore is much concerned for the health of little bodies, and it does not believe that white faces must go with white souls. It demands health, joy, happiness, and especially for the children. Hence the splendid experiment in co-operative holidaying and mutual burden bearing which the Manchester Sunday School Association is making. It all began about fourteen years ago: in April, 1896, to be precise; and to Mr. Cuthbert C. Grundy belongs the honour due to the initiator and pioneer. With splendid generosity he placed at the disposal of the Association a well furnished, charming house on South Shore, Blackpool. His only condition was that it should be mainly for the children. That was the beginning. The house became the first "Home" of the Association, and it was named "Red Cross." From that time forward the Home has been growing in favour and usefulness. Over one thousand guests have stayed in it, and who shall measure the good it has done, the joy it has given, maybe the lives it has renewed? Concurrently with the founding of this Home a new idea was shaping towards fruition. The Rev. S. H. Street had removed to Manchester in 1893, and he was followed by the Rev. C. Peach in 1896. Both these ministers were enthusiastic "campers" and had, in previous pastorates, regularly organized summer camps for their respective school children. In Manchester they heard the "cry of the children," exiled from green fields and cooped up in back streets, and they gave their hearts and ears to the cry. Both started "camping" operations at once. Mr. Street selected Marple; Mr. Peach returned to his first love, Great Hucklow. Shortly after they united forces and were joined by Mr. D. A. Little, and these constituted the early tri-umvirate which founded the "Holiday Home." Beginning as tenants at the "Old Hall," Great Hucklow, in 1899, and then going forward to the greater dignity of leaseholders of a group of cottages, the Association finally became builders and owners, and now they are possessed of a fully equipped Holiday Home. Here there are one

hundred beds for guests, a large day room, rooms for staff, etc., etc.; indeed, everything essential to a simple country holiday. Set in the High Peak with the hills and moors on every hand the Home has been immensely popular in and beyond the schools of the Association. Over twelve thousand teachers and scholars have stayed in the Home, and its popularity is as great as ever. It is proposed, some day, to commemorate the three friends who worked together so enthusiastically in the founding of the Home by calling the lane which runs by it "Little Peach Street." But little girls "grow up" (though never "old") and Red Cross is only for children. And alas, big girls in mills and factories, shops and offices, grow pale and anæmic. So if we *are* members one of another we must have a "Home" for our elder girls and lady teachers. "Barleycrofts" came last, but it is not the least. It is a beautiful Home, set in five acres of well-cultivated grounds. It has leaped to popularity at once. Over two hundred and fifty elder girls and lady teachers have stayed there in the two years it has been open, and it is never empty all the year round. "Barleycrofts," the Convalescent Home for elder girls and lady teachers, was originally the home of the Rev. Lawrence Scott. The Association is much indebted to Mr. Scott for the easy terms on which it at present occupies the Home, and for the generous offer of terms of purchase which, after due trial and experiment, the committee will weigh and consider with a view to permanent ownership. Another Home is still wanted before the Association can think of resting, viz.: one for elder boys and men teachers. Who will take that task in hand? So far all the Homes have been most successful in every way. Many friends have given labour, thought, money, to them. One name only can be mentioned of all the number, that of Miss Jackson. Miss Jackson has served in turn as matron of all the three Homes. She is most warmly appreciated by the committee who know how much they owe to her care and interest, as she is highly regarded by her guests of all ages, who recall with grateful thanks her care and kindness. The three Homes are grouped by the Association into a "Homes' Department," the chairman of which is Mr. J. H. Pimley (another worker for the Homes from the beginning), with the Revs. C. Peach and J. W. Bishop as hon. secretaries.

Mr. Richard Ogden, of the Dob Lane Chapel, Failsworth, Manchester, has been presented with an ornamental address in recognition of forty-five years' service as Sunday School teacher.

A new meeting room has been opened for the services of the West Kirby Free Church under the Rev. H. W. Hawkes, minister.

The Unitarian Home Missionary College Jubilee Fund is now a good way on into the 19th thousand of the £20,000 required. But the last £2,000 may prove the most difficult to get. Who will help?

Coming Anniversaries.

JUNE TO SEPTEMBER, 1910.

Our pocket book gives Sunday, June 5th, as the birthday of Adam Smith, the father of political economy; June 12th as that of Harriet Martineau, and we find that Charles Kingsley was also born on it in 1819; and June the 26th as that of Philip Doddridge. None of these worthies figure in our little book of "Memorable Unitarians," but they are all duly noticed in the "Dictionary of National Biography." June 19th is indicated as the birthday of Pascal, who must be sought for among foreign celebrities.

Sunday, the 10th of July, is noted for the birth of John Calvin, another foreign celebrity. The 17th marks the birth of John Watts, and the 24th the death of Nathaniel Lardner, who are both included in our book of memorable Unitarians. The 31st recalls the death of Ignatius Loyola, the founder of the Order of Jesuits.

The 14th of August marks the death of Sarah Flower Adams, the writer of the hymn, "Nearer, my God to Thee," and the 21st is the anniversary of the Unitarian Toleration Act. The birth of Goethe is recorded on the 28th, and the same day is named after St. Augustine, who died on it in A.D. 430, and of whom a full account may be found in the "Dictionary of Christian Biography."

The first Sunday in September falls on the 4th, and marks the inauguration of the French Republic.

—A. D. Tyssen, D.C.L.

The Whit-week Unitarian Meetings in London, though somewhat crowded together and overlapping, on account of the royal funeral, were very encouraging in attendances and tone. Mr. Tarrant's Essex Hall Lecture on "The Story of the Unitarian Movement" was a most interesting deliverance, and it will make a valuable book; Mr. Wright's sermon took quite a new line in his choice of the duty of the Churches to the Sunday Schools, and he was just the man to treat that subject well and did it to everybody's satisfaction. The gratification of all concerned at Mr. Bowie's restoration to health was evident at the B. and F. U. A. business meeting in the hearty reception given him. Mr. John Harrison's two years' office as President was concluded by him in that fine and genial manner which has characterised him all through; and the Theodore Parker meeting on Wednesday night was roused to the utmost enthusiasm by the orations—the veteran J. Page Hopps moving his audience not the least.

If any man can shake the foundations of my faith by his crowbar of doubt, I want to know it; and if he cannot, I want him to know it.—F. O. Hall.

Reputation is what men and women think of us; character is what God and the angels know of us.

—Thomas Paine.

Home Circle.

THE FAMILY.

Kindly heaven smiles above,
When there's love at home.
All the earth is filled with love,
When there's love at home.
Sweeter sings the brooklet by,
Brighter beams the azure sky,
O there's One who smiles on high,
When there's love at home.

—J. H. McNaughton.

Do you know what "Family" means? It is the whole household; it includes parents, children, servants—all who live in the house under the one management. The word "Familiar" means intimate acquaintance, as between members of a family.

The family is therefore a unit: it is one community of persons who have to take care of each other. The strong protect the weak; they who are older look carefully to the needs of the young. All are bound together by one interest—the welfare of the household. Better still if they are strongly attached by personal affection—by love.

There woman's voice flows forth in song,
Or childhood's tale is told,
Or lips move tunefully along
Some glorious page of old.

—Mrs. Hemans.

TWO NOBLE SONS.

Perhaps you have heard of Etna, a volcano in Sicily. Some hundreds of years ago it belched forth clouds of burning ashes, destroying the villages round about, and people had to flee from their homes to save their lives. No doubt there were some who were selfish and fled, caring only for themselves and leaving others weaker than themselves behind. Some careful of their wealth carried with them the most valuable of their goods. But there were two young men Anapias and Amphinomus, who bore away as their most precious wealth a very different burden on their backs. They carried only their aged parents, who could not have been saved by any other means.

The conduct of these youths excited admiration. They took a way which the burning matter did not touch, and which remained green afterwards, while all around was scorched and barren. The people were very ignorant, but they were possessed of good feelings, and thought this tract of land was preserved by a miracle, owing to the goodness of these two young men; and it was ever after named "The Field of the Pious."

The Apostle Paul says we are members one of another. And that is very true of a family. See what he says about the body and its family of members and their need of each other, and apply it all to the family of persons in a household:—I. Corinthians xii., 4-31. "How sweet, how heavenly is the sight"—

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart!

—Joseph Swain.

THE LITTLE TAPER.

In the family there is unity, but not uniformity. All are not alike, some tall, others short; some old, others young; some strong, others weak. All cannot see alike, think alike, or do the same thing. Even the smallest is necessary, and it is good that there is diversity of gifts. Mr. Macrae's parable of the little taper light will help us to see the importance of the least:—

A man one night took a little taper, lighted it, and began to go up a long winding stair.

"Where are you going?" said the little taper.

"Away, high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man. "For we stand here at the entrance of the harbour, and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man, "keep it burning bright; and leave the rest to me."

The man reached the top of the lighthouse, took the little taper, lighted the great lamps with it, and soon they were throwing a strong beam of light across the sea, so that ships far out knew where they were, and were guided safely into the harbour.

Many a strong man or overburdened woman tossed on the stormy sea of trouble and trial has had the lamp of the soul lighted with a new light by the prattle of a helpless little child at home, or by the brightness and goodness of the boys and girls of the family.

(Home Circle may serve also for a school lesson).

UNITARIAN FUNDAMENTALS.

Our Religion is based on the Fatherhood of God, and the Brotherhood of Man.

We are bound by no dogmatic creed, but are perfectly free to seek and to receive Truth.

We believe that in God's sight, character is more important than creed.

We take the Man Jesus of Nazareth as our leader and example, and consider our whole duty is to follow Him in unselfish service to man and God; in bringing the kingdom of heaven on earth—the reign of love and righteousness, of joy and peace.

We believe that we must be faithful in this life, and may fearlessly trust ourselves and our future in the Father's hands; that by doing our duty on earth we may make the more sure of heaven here and hereafter.

A Minister's Declaration.

A UNITARIAN STATEMENT OF FAITH.

By Rev. E. SAVELL HICKS, M.A. (at St. Stephen's Green Church, Dublin).

On taking up my duties as minister of this church you will wish to hear from me some brief expression of the ideals and principles which are to be the basis of our life and activity as a congregation, and the subject of our consideration Sunday by Sunday.

My ministry here shall stand first and foremost for the reverent worship of God as the one supreme All-Pervading Power in the universe; the Law within the law; the Force working behind all forces and phenomena; the Intelligence who informs and directs all things; the Creator and Sustainer of all things, whose majestic decrees hold in their grip the furthest star and the humblest organism on the earth; whose power and presence are illimitable, but who is "not far from any one of us; whose love is infinite as his power, and who is training us through the experiences of time for the higher developments of the soul in a Great Hereafter.

Him we regard as the sole Object of Worship, as our Father, Guardian and Friend, whom we may approach at all times in worship or at work, in the rush of daily toil or the calm of Sunday's leisure—approach fearlessly as children would draw near to a wise and loving parent, without necessity for any other being to intercede for us, or be the vehicle of our request, aspiration, or prayer.

It shall also be my duty to endeavour to bring home to you the beauty and the power of the life and teaching of our great Master, Teacher, and Brother Jesus Christ; to emphasise the nobility, purity and supreme value of that life to us as an attainable ideal towards which we must strive; to dwell on the teaching as containing the central principles round which our lives should group themselves and by which our conduct must be tried; and his suffering and death as the sign and seal of a great soul faithful even unto the end, consistent to the last, fearless in face of the wrath, cruelty, bigotry and intolerance of men, and facing the end of earthly existence with the calmness of perfect trust in the great Ruler of our destinies, whom he called "My Father and your Father, my God and your God."

Love to God is, in the words of Jesus, the first and greatest commandment; but "the second is like unto it, namely this: thou shalt love thy neighbour as thyself." And so I take it that this church must stand for social service. That it shall endeavour to be a force for good in the community of which it forms a part. That as a church, and as individuals, we shall endeavour, where and when possible or desirable, to throw ourselves on the side of truth, justice, purity and peace; to labour for the uplifting of the fallen, the raising of the downcast; to endeavour as best we may to sooth and alleviate the sorrow in the world. We must feel that except in so far as our religion becomes the main incentive to useful and unselfish life, it is a vain, dead thing; and that the service in praise of God on Sunday only becomes a vital thing, pleasing to Him and beneficial to us, in so far as it results in service for the help of our brethren for the remainder of the week.

This church should also be a missionary church, holding its great heritage of truth and liberty not to itself alone, but endeavouring to spread the knowledge of what it stands for to others that they may at any rate have the opportunity, if they care to avail themselves of it, to share in our worship and our work. It must also be a united church, in which all the members endeavour to know one another and to sympathise with and help one another. As we pass within these doors all distinctions of rank, class, wealth and social standing should disappear, and we should meet as brethren one of another, with the single desire in our hearts to unite in the worship of God and in mutual sympathy and love, to the end that we may gain new strength and inspiration for our daily life.

Let us rejoice in the great liberty that is ours, and which makes it possible for minister and congregation to enter on this bond, exacting from each other no pledge, or test, or formula of belief; each trusting to the other to keep the open mind, ever ready to accept new truth, new light, new knowledge; limited by no iron-framed dogmas, confined by no man-made creeds, but believing that God's revelation to the world is continuous, that He still speaks, and has "yet more light and truth to break forth from His Word," as we are able to bear it; that all science, all research, all questioning, all investigation are the friends and allies of truth, and that that which is true has nought to dread from the freest enquiry, the fullest investigation, the minutest scrutiny.

In this spirit of liberty, charity, love and zeal, let us begin this bond on which to-day we enter, and may He to whose worship and service we pledge and dedicate ourselves, strengthen us all to fulfil His will, to do our duty in the world, to live as those that realise that earth, and all its activities, hopes and fears, is but the forecourt to the Greater Life beyond—a stage in the great journey of the soul—a sacred trust given us for use and service—a golden opportunity that comes our way.

Let us work while it is yet day and may the great Master of the Harvest bless our labours and make them fruitful abundantly.

—The Non-Subscribing Presbyterian.

We shall never accomplish the larger and nobler work that is possible to us until we have realised that the Unitarian message is a saving gospel for all, and that our primary duty is its declaration to all. It should be yours not only to give greater hope to each other, but to give hope to those who have never yet shared our privilege or our power.

—C. W. Casson.

The National Unitarian Temperance Association.

BIBLE ABSTAINERS.

A Temperance Lesson for Sunday Schools.

By W. R. MARSHALL.

Individual debasement and national disaster being plainly seen and clearly related it is not to be wondered that the Nazarites specially set themselves apart, and that their vow of self-denial and consecration should include the practice of Total Abstinence.

Read Numbers v., 1-6: "He shall separate himself from wine and strong drink." The observance of that command resulted in moral and physical excellence, and Jeremiah in a later age could write: "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy than rubies, their polishing was of sapphire," (Lam. iv., 7). Samson and Samuel are early types of leaders in that total abstinence society of Nazarites. In a later century, John the Baptist was a Nazarite; he was dedicated by his mother to that abstinent life. Did not an angel-voice whisper, "He shall be great in the sight of the Lord, and shall neither drink wine nor strong drink, and he shall be filled with the holy Spirit," Luke i., 15.

The Rechabites (Jer. xxxv.) also abstained altogether from intoxicants, and their constancy, in spite of Jeremiah's temptation, well deserved the promised reward. "The son of Rechab shall not want a man to stand before me for ever," Jer. xxxv., 19. It must be remembered that the "temptation" was factitious, for Jeremiah had reckoned upon their refusal. It was a public exhibition of their constancy to the ancestral vow. The men of Judah were unfaithful, said Jeremiah; the sons of Rechab were constant. Upon the men of Judah shall come severe punishment, while Rechab's posterity shall abide for ever.

It is interesting to note that a traveller, Benjamin of Tudela, in the 12th century, found a tribe in Arabia, near El Jubar, who were named Rechabites. They were pastoral folk—tilled the soil and kept flocks—but they continued faithful to the pledge of total abstinence from wine and flesh. And much later, in the 19th century, Dr. Joseph Wolff, a missionary to the Jews in the East, on one of his journeys, came into contact with a tribe, the Beni-Khaibr, near Senaa, whose identity with the sons of Rechab was established.

In the time of the captivity, the persistence of Daniel and his three companions, in asking for pulse and water brought about that remarkable ten days' trial of total abstinence from alcohol and flesh food, and at the end of that time "Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

See "Bible Temperance Commentary" (Dawson Burns). For note on Nazarite vow, see "Bible for Young People," Vol. II., p. 280.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:

Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. G. Vance.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

Postal Mission Notes.

A correspondent writes to Miss Hill, saying that—

"The Unitarian literature suits me admirably, and no doubt will be a large help to me, for the district here (Monmouthshire) seems to be red-hot orthodoxy. Not only the district, but the church I belong to, and as secretary, and being very young for the position, I seem to get into many storms if I express my views on religious subjects, and very often get thought of as a social atheist, or New Theologian, or some other big word, but through it all I stick to my position, and none seem to dare to ask me to resign; and orthodoxy or no I intend to keep on firing if I never shoot anyone. I shall try to get the "Unitarian Monthly," if possible, so as to keep in touch with it."

The Bible.

Huxley, to whom the Bible was no fetish, paid it a tribute which is not yet out of date:—"Take the Bible as a whole: make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilisations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanised and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities?

Notes and News.

EDITOR'S ADDRESS: On and after MARCH 31st, the Editor's address will be "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

Death has been busy amongst well-known Unitarians during the last few weeks. Mrs. Bayle Bernard, whose gift of the first Van assisted so effectively in the establishment of the Unitarian Van Mission, had been a benefactor also to the aged poor, she was foundress of the Southend Holiday Home for Sunday School Workers. The Rev. Adam Rushton, whose autobiography was reviewed in this Monthly not long ago, wrote to the Editor so recently as April 4th referring to the account of Mottram Chapel, which reminded him of a Sunday 50 years ago when on the annual "walking day," as visiting preacher, he headed the Unitarian procession through the village and delivered an address from "a monumental stone" in the Market Place. In the same letter he said: "What an awfully startling production that poem on 'Soul Stains' is. After reading it I had to turn the leaf and look steadily at the sweet, bright, beautiful face of Mrs. Gaskell to calm my nerves." On February 9th he wrote: "So here I am close on my birthday (the 21st inst.) when I shall be 89 years of age, burdened with infirmity, hard at work, and waiting with patience and serenity for the moment of my departure hence." The sudden death of the Rev. J. E. Manning, M.A., a Tutor of the Unitarian Home Missionary College, from pleurisy, was startling to all who knew him as a man of robust health. In the passing away of the Rev. S. A. Steinthal on the day of the King's decease, the Unitarian Churches have lost one who filled a large place in the public life of Manchester and district, as well as in the affairs of his denomination. "Unity," December, 1906, has his portrait and a biographical sketch on its front page in special reference to his 80th birthday. He was a large hearted man, a trusted adviser, was deeply interested in many public movements for progress and freedom. These have laboured, and we have entered into their labours.

Mr. Councillor Wild, of Heywood, in celebration of his golden wedding, has presented £1,300 to his workpeople in gifts. He is a member of the Heywood Unitarian Church, and father of the minister's wife, Mrs. T. B. Evans.

Mrs. Bayle Bernard has left legacies including £200 to the Free Christian Church, Kentish Town; London Domestic Mission, £200; British and Foreign Unitarian Association, £100; Central Postal Mission, £100; Southend Holiday Home (London Sunday School Society), £100; Winifred House Children's Convalescent Home, £100.

The Unitarian Mission has begun its season of work in the Manchester District and at Biddulph, Congleton.

Mr. Leonard Ellis, J.P., of the Guildford Unitarian Church, has just offered the presentation of a public recreation ground to the town.

The Rev. R. J. Campbell repudiates the suggestion that he is Unitarian in his theology. If he were shown on how many points his theology is the same as Unitarianism perhaps he would not be surprised at being taken for one.

George V. was proclaimed King of England, Monday, May 9th.

The funeral of King Edward took place at Windsor, Friday, May 20th.

The Rev. Penry Evans, a Congregational minister, Scarborough, President of the local Congregational Union, has made himself less obscure by publicly speaking of Unitarianism as "a creed of praters and atheists." The Rev. J. Wain, Unitarian, Scarborough, has replied that perhaps this Mr. Evans had not heard that Stopford Brooke, Dr. Channing, Dr. Martineau, Professor J. E. Carpenter, and others equally well respected are names of Unitarians, and suggested that Mr. Evans might do well to appreciate the spirit of the great commandment, "Thou shalt not bear false witness against thy neighbour."

The Rev. Charles Hargrove, M.A., of Leeds, is the new President of the British and Foreign Unitarian Association.

The Baptists and Evangelicals generally, and the world in general, have suffered considerable loss in the death of the Rev. Dr. Alex. McLaren.

PULPIT CHANGES: Rev. E. W. Sealy, M.A., of Blackburn, appointed senior minister, Manchester First Circuit Church, to begin duty it is hoped with July; Rev. Matthew Watkins, assistant minister, Ullet Road, Liverpool, appointed to Moneyrea, near Belfast; Rev. E. Stanley Russell, B.A., of Manchester College, Oxford, appointed assistant minister for two years at Ullet Road, Liverpool; Rev. W. E. Mellone, resigned at Warrenpoint; Rev. James Forrest, M.A., resigned at St. Vincent Street, Glasgow; Rev. J. W. Smith commenced ministry at Cheltenham, May 8th, and Rev. C. Wesley Butler at Mottram on May 1st; Rev. H. Rawlings, M.A., has resigned at Hackney.

DEATHS: Mrs. Bayle Bernard, donor of the first Unitarian Mission Van, London, April 23rd, 84; Mrs. E. A. Bolton, Barnes, London, April 23rd, 88; Rev. Adam Rushton, Upton, Macclesfield, April 27th, 89; Mr. J. R. McCaw, J.P., Banbridge, April 28th, 67; Mr. Edward Pearce, Tenterden, April 27th, 70; Rev. J. E. Manning, M.A., Sale, Manchester, April 30th, 62; Rev. S. A. Steinthal, Manchester, May 6th, 83; Mr. J. Megaw, Newry, May 2nd, 51; Mr. J. G. L. Whincup, Hamburg, May 6th; Miss Masters, Norwood, London, May 5th, 72; Rev. T. R. Skemp, Southampton, May 10th, 59; Mr. Samuel Bright, Liverpool, May 3rd, 67; Mrs. John H. Stevens, Upper Clapton, London, April 28th, 68; Mary A. Rogers, Addiscombe, May 6th.

Unitarian
Home Missionary College.

President: Sir EDWIN DURNING-LAWRENCE, Bart.
Principal: Rev. ALEX. GORDON, M.A.

JUBILEE MEMORIAL FUND.

£20,000

For Purchase, Equipment, and Endowment of SUMMERVILLE, Victoria Park, Manchester, as Collegiate and Residential Premises.

It is earnestly desired to complete the Fund during the present year, and Donations are invited from all the friends of our Unitarian Free Churches.

CHARLES PEACH,
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REVEIRS BROS., 5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to "Dovestone," Denton Road, Gorton, Manchester.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.

WHAT IS UNITARIANISM ?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." —Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., "Dovestone," Denton Road, Gorton, Manchester; Young Days, 1d. Monthly—a magazine for children—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.